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Under the Auspices of THE THEOSOPHICAL SOCIETY ADYAR

Canticle of the Creatures

O most high, almighty, good Lord God, to thee belong praise, glory, honor, and all blessing!

Praised be my Lord God with all his creatures; and especially our brother the sun, who brings us the day, and who brings us the light; fair is he, and shining with a very great splendor: O Lord, he signifies to us thee!

Praised be my Lord for our sister the moon, and for the stars, the which he has set clear and lovely in heaven.

Praised be my Lord for our brother the wind, and for air and cloud, calms and all weather, by the which thou upholdest in life all creatures.

Praised be my Lord for our sister the water, who is very serviceable unto us, and humble and precious and clean.

Praised be my Lord for our brother fire, through whom thou givest us light in the darkness: and he is bright, and pleasant, and very mighty, and strong.

Praised be my Lord for our mother the Earth, who doth sustain us and keep us, and bringeth forth diverse fruits, and flowers of many colors, and grass.

Praised be my Lord for all those who pardon one another for his love's sake, and who endure weakness and tribulation; blessed are they who peaceably shall endure, for thou, O most highest, shalt give them a crown!

Praised be my Lord for our sister the death of the body, from whom no man escapeth. Woe to him who dieth in mortal sin! Blessed are they who are found walking by thy most holy will, for the second death shall have no power to do them harm.

Praise ye, and bless ye the Lord, and give thanks unto him, and serve him with great humility.

(This hymn, The Canticle of the Creatures, *was written by Saint Francis d'Assisi in the 13th century A.D. The hymn as written above is the translation by the poet, Matthew Arnold.)*

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The Universal Brotherhood of Humanity

A Spiritual League of all Nations, Races and Religions

BY FRITZ LOENHOLDT

(Olcott Lecture of 1941)

HISTORY is a mirror in which are reflected the actions of men, and in it we are able to see the causes of the events that have taken place in the past. We all have heard the statement: "History repeats itself." The present chaos of the world is only a repetition of what has taken place time and again in the history of nations and races.

Plato refers to the sinking of Atlantis which now rests on the bottom of the Atlantic. The great continent is said to have had millions of inhabitants and only those escaped who belonged to a band of servers guided by the great Brotherhood. The people of Atlantis had reached a high state of intellectual attainment and so long as they adhered to high ideals and served each other under God's Great Plan, they prospered and flourished. Evil-minded leaders, however, obtained power and perverted the knowledge obtained from spiritual teachers, using it to enslave their brothers. Calamity followed.

Thousands of years later, the Babylonian, Phoenician and Persian civilizations flourished and prospered under the guidance and leadership of their spiritual teachers; but when the pure spiritual teachings were again corrupted by evil-minded priests and selfish rulers in authority, the decline of their civilizations set in, and they, too, disappeared from the arena of life.

The Semitic race appeared and flourished. Moses, in a miraculous way, guided and directed the Jews. He delivered them from the bondage of the Egyptians and gave them laws, teaching and inspiring them toward ideals of right living. While they complied with these laws, they were prosperous, serving as an example to other nations; but when they became selfish and greedy, worshipping the "golden calf," they were carried away captive, their temples destroyed and they were scattered to the four corners of the earth.

Grecian and Roman civilizations developed and flourished, and as long as they were virtuous and ideal, they were the rulers of the world. But as soon as they became avaricious, aggressive, selfish, and domineering, they disappeared from the face of the globe.

When the world was in confusion and spiritual darkness prevailed, the shining light of the Star appeared, guiding three wise men to a manger. There they found the Child, paid Him homage and proclaimed that a Saviour was born. The Child grew and when brought to the temple at the age of twelve, surprised the most learned men with His profound wisdom. History is silent as to His whereabouts from twelve years of age to thirty. It is said that He was in the Himalaya mountains with the Masters of Wisdom. When He returned at the age of thirty, He spoke to the multitude in parables, but to His twelve disciples He gave the esoteric teachings—the mysteries of the Kingdom of Heaven. He and His disciples' teachings enabled the early Christians to transform the Roman Empire. Then Emperor Constantine proclaimed Christianity as the State Religion, and many vain and selfish men, in order to receive the great honors bestowed by Constantine through his church, entered into the priesthood and corrupted the high teachings of Christ. This, in time, brought calamity to the world. Many wars have been fought since for this so-called Christianity.

When nations and civilizations become too corrupt, calamities come to awaken the people to the consicousness of the error of their ways.

If they profit by the misfortune laid upon them, they survive. If not, greater calamity follows.

Throughout the ages, religions and cultures have been created by Seers and Sages to teach Humanity how to be happy, how to prosper, how to flourish, and how to live in peace. The Vedic Upanishads, the ancient Hindu Scriptures, said over 4000 years ago that what the devas fashioned for good, that the daityas ran after and stained with evil. In the Old Testament, we are told that God created the Garden of Eden, and Satan, the serpent, installed himself therein. The Oversoul—man's Spirituality—leads Humanity toward Brotherhood; the undersoul—man's materiality—drags Humanity astray seeking selfish gains. In the New Testament, Saint Paul once said: "For I know that in me (that is in my flesh) dwelleth no good thing: For to will is present with me; but how to perform that which is good I find not. For the good that I would do, I do not; but the evil which I would not, that I do . . . Now if I do that I would not, it is no more I that do it, but evil that dwelleth in me . . . I find then a law, that, when I would do good, evil is present with me. . . I delight in the Law of God after the inward man. . . But I see another Law in my members, warring against the law of my mind and bringing me into captivity to the law of selfishness which is in my members."

This is the intelligence of the outer man battling against the wisdom of the Inner Man. This same general concept can be found underlying all other types of forms in the expression of man's life, in nations, races, and religions. These forms are governed by the same laws and reveal that same inner struggle. Always, exoteric material form seeks to hamper, hinder and hide the manifestation of the esoteric spiritual force.

Within as well as without the pale of every civilization, of every racial achievement, and of every religion, more or less, men have blundered and tortured and slaughtered one another, sacrificing their highest ideals to their greed and evil passions, the Satan, their lower self. Under the pressure of the inner hecklings of that same ever-working, apparently ever-present serpent of selfishness, religions have degenerated, and other great civilizing principles and ideas, aspects of human life and ideals, have become corrupted. Beneficent administration has become corrupt government and tyrannizing statecraft. Justice has become rapacious lawcraft. Similar perversion can be seen in many other human occupations and endeavors. Everywhere in the expression of human life along the evolutionary path, there is that ever-lasting struggle between the Higher Self and the lower self of man, between the Oversoul and the undersoul of nations, races and religions, between the Powers of Light and the powers of darkness.

To bring home to mankind a sense of the danger of complete destruction toward which it has been heading by giving way to selfish and greedy materialism, the Higher Self, the Oversoul, the Powers of Light, have taken Humanity through many catastrophies. Many civilizations have risen and fallen. The last World War was inevitable because of unbridled hates and greeds. Then, drawing good out of evil—as ever—while the lessons of that terrible war were still fresh, the Higher Self, the Oversoul, the Powers of Light, induced men to create a League of Nations. This has always been the ultimate and highest ideal of every civilization. But the serpent of selfishness and greed again started to creep up as usual, the powers of darkness again started to work. If the Powers of Light, the Forces of Integration for Brotherhood were working in one direction, the powers of darkness, the forces of distintegration for breaking down, were working in the opposite. Half-hearted, insincere, distrustful efforts at disarmament were putting new life into the war-weary and dormant jealousies and hatreds which finally have again precipitated another and worse Armageddon and threaten to transform beautiful cities and towns into piles of debris. How to survive this vast catastrophe is the most important and most acute problem before the well-wishers of Humanity today.

The near collapse of the structure of our civilization is unquestioned proof of this ever-present struggle of the Higher Self and the lower self which has always been based in the last analysis upon the reliability of the laws by which must be built the right and enduring order for man's relationship with his fellowmen. If, through our disregard for these laws, we are suffering deprivations and miseries, we have but to return to the fundamental spiritual teachings of all ages and build better.

Let me illustrate what I mean with a very simple little story. A number of boys were seen playing about an old vacant building. It was nothing new to see those boys playing there, but on this occasion a neighbor happened to look just at the time when the building began to tremble and sway, and its walls to cave in. Excited, the man called sharply to the boys to run for their lives—and they leaped to safety just as the house collapsed.

For months, the boys of the neighborhood had used this deserted house for their play. If at any time, however, in their play—either right there or somewhere else—they needed a board, they ripped it from the vacant house. If they found in the walls a piece of timber suited to their needs, they pried it loose. Playing in and about this house, they found in it protection and shelter; but they thoughtlessly destroyed for selfish and passing uses that which should and could have served for their permanent needs.

It occurs to me that this parable illustrates what has taken place in our world. We find the structure of our civilization in a state of collapse, threatening to fall all around us, and possibly to destroy the very ideals and principles with which other generations have built it through their toil and sacrifice. Like the boys who barely escaped with their lives because they had been selfish and destructive in their use of the building, we have been greedy and selfish in satisfying our passing whims and pleasures, and for this using materials that should have gone into the building of a safer and happier future for the security of our civilization.

It is apparent, therefore, as we look upon the tottering structure of our civilization and the present struggle between nations and empires raging in Europe, Africa and Asia, that in these times of our manifold structure of industrial and commercial relations, the barriers between nations should have been levelled economically. It is also apparent, that national boundaries for which we find millions of men fighting have become too small for our modern conditions—industrial, economic, and social—to be maintained for the sake of mere national prides.

The last World War hurled many nations into the arena of world politics, but their political thinking remained nationally selfish. That uncompromising, selfish national imperialism, as we may call it, is the real cause of the present struggle. Therein lies not only the main hindrance to the realization of a lasting peace, but also the chief menace to our civilization.

And so, viewing the present struggle of nations, of continents, and of ideologies, we must consider frankly and honestly, what kind of peace do we really want when this war is over? This view can be taken along two broad approaches. The first view must be a short range view in which we might look upon the immediate future as it affects the history of our generation and that immediately to follow. The second view must be a long range view in which broad vistas of man's distant future open up before our vision, in which mankind travels along the evolutionary path to greater and greater achievements, toward the realization of a Brotherhood of man in all phases of his life.

Taking the first broad approach, we must consider the present struggle in which we find our world and the conditions in which we may find it when the end of this war has come. In these ghastly times of bloody turmoil through which we are living, when the paths along which men were travelling to reach the goal of a prosperous civilization and a beautiful culture are being swept away entirely or are leading off into some direction no man knows whither, men everywhere are looking desperately for some kind of guidance to find the right direction which will lead them along the right path; but for that men must be willing to make a choice. They must decide along what path they want to travel into the future. Men must begin to think what kind of peace they want—now—at a time when the conflict between German Imperialism and the British Empire is reaching its frenzied crescendo, and when mass murder and arson are reaching new heights. Yet some day, near or distant, these forces of destruction will have spent themselves. The last bomb will have crashed and killed an innocent child and his mother. The last torpedo will have been fired and sunk a once proud ship of a free ocean. Peace of some sort there will be, even though it may represent only a temporary lull in the fever, even though it may be a peace forced by famine and disease, by complete moral and physical exhaustion, a peace of utter destruction and senseless fear, a peace of the graveyard—and one hardly dares to call such outlooks peace—or it may be an honest and true and just peace.

With this prospect in our near future, four broad paths of peace—or we may say absence of war—are opening up along which men may travel, and three additional narrower paths should not be overlooked along which future travel of mankind may be possible. Which of these seven paths men will travel is a question profoundly important for the quality of our future civilization and culture. What will the world look like under each of these possibilities? Highly speculative though the answers must necessarily be, it is well worth while to sketch them out tentatively although of necessity very incompletely and briefly.

Let us consider the first possibility, if Germany wins a complete victory. Suppose that Germany succeeds in invading the British Isles,

(Continued on Page 238)

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Dr. Besant and These Times

Scores of thousands throughout the world honor the name and memory of Dr. Annie Besant. As individuals, many learned from her of the basis of a fruitful life. Many were inspired to better and more beautiful living, many to high endeavor. Among enormous numbers her influence was felt.

In the field of religion she labored for the restoration of the ancient ideals of Hinduism. In that of social welfare she shared the struggles of the depressed classes and led them in their fight for better conditions in English factories. As an educationalist she established schools and founded the Central Hindu College, to which thousands of Indians owe an education founded upon the deepest and most ancient moral principles of their own race, as well as upon the knowledge afforded by modern text books.

In the field of politics, Dr. Besant brought about a reawakening of the Indian peoples and started the movement to weld them into a unity through which their freedom might be reacquired, that through unity they might sound the dominant spiritual note within the Empire.

A study of her work in all of these realms of activity shows how closely she followed basic design and plan, the extent to which she was a pioneer indeed ahead of her time. The principles she enunciated as to the true nature of education, based upon her knowledge of the spiritual constitution of man, stand today in the fore-front of modern educational ideals. After her work for exploited factory workers is patterned the great trade union principle of today. India is still seeking unity, and through that unity a way to rightful Empire place, and many who lead India toward that goal find their inspiration in the struggle so valiantly maintained on India's behalf by Dr. Besant.

In the last world war, from the beginning she saw Democracy's victory. Today she would foretell with equal assurance and foundation Democracy's success in the present struggle, for she ever recognized man's divinity and his right to freedom and the inevitable triumph of that which is divine, that which would be free. Today she would be striving as she ever strove, to have democracy sense its responsibilities to the oppressed, to the poor, to the weak. She would still carry the message of courage to all who would strive and the certainty of achievement.

To read of Dr. Besant in the past is to learn of the essential nature of the needs of today.

The Cry of the Sixty Millions

If the tortured cries of 60,000,000 animals were suddenly to become audible to your horrified ears, could you bear to hear them? Would you not be frozen motionless with the stark anguish of their pain and fear, with the bitter hatred of torture-racked little bodies? Yet because your imagination boggles at such astronomical figures and their implication, you go serenely on your callous way and leave them to tread their *via dolorosa* as best they may.

Yet these 60,000,000 cries would only be one insignificant fraction of all the cries that go up by day and by night throughout all the twenty-four hours. These sixty million cries are merely the cries of one species of the animal kingdom, in one country of Europe, in one year. These represent merely the moles that are being trapped in one year because their fur has roused the envy and greed of human beings who want to wear it for show and for warmth.

"What matters the life of a mole? What matters the life of a hundred moles provided I get the luxurious coat I want?"

And so humanity drapes itself in millions of pain-racked skins and in its blindness sees no connection between its ruthless war on the animal kingdom and the human wars which are now devastating the happiness and well-being of mankind.

Conscience June, 1941

The Eight Points

BY DAVID LAWRENCE

(Reprinted by permission from "The United States News," *an independent weekly magazine on national affairs, published at Washington.)*

AT last the great democracies of the world have begun to play their trump cards. Slow to mobilize their physical might, they have been equally slow to proclaim the unending power of moral force.

The eight points agreed upon by President Roosevelt and Prime Minister Churchill in their historic meeting last week constitute a noble effort to change the psychology of the whole world from the brutishness of war to the penetrating influence of reason as the greatest instrument of a durable peace.

To enemies as well as friends, to peoples of the occupied countries as well as peoples of neutral areas throughout the world comes a message of hope, of firm purpose, of everlasting truth. It is epitomized in the eighth point:

> "All of the nations of the world for realistic as well as spiritual reasons must come to the abandonment of the use of force."

It is inspiring to find the heads of two great nations imprinting those words on the conscience of mankind at this time. The cynic will call this futile pacifism or impractical idealism. But he who does so ignores the biggest factor in modern war—morale. The last war was won when the German morale broke down. One of the most potent influences in attaining the early ending after we entered the war was the widespread distribution of the solemn proclamation of the fourteen points of President Wilson which offered the people of Germany and Austria not a peace of vengeance nor a peace of territorial aggrandizement but a peace that looked toward friendship with all erstwhile foes.

It is not for us here to assess the blame for the failure of the fourteen points to be realized. Selfishness as well as stupid political leadership on both the Allied and German sides broke down these ideals in the '20's and we, too, with our isolationist bloc, played our part in robbing the world eventually of the peace so much had been sacrificed to achieve.

German People Fear the End of Homeland

What do words avail now, it will be asked? Will the German people, who have been taught to believe that President Wilson and the Allied statesmen abandoned their fourteen points, now accept eight points of idealism and quit the war?

The answer is not yet because the German people have also been taught in the last year to believe that Britain desires only the dismemberment of their country and the imprisonment of their economy behind the walls of a vicious economic tyranny. Certainly the German soldier will fight with his back to the wall and will endure the fright and damage of bombs and super-bombs if he feels he is really fighting for self-preservation and territorial integrity.

Peace Without Vengeance Is Now Proposed

The Roosevelt - Churchill proclamation endeavors by world-wide publicity in a most dramatic setting to tell the German people that their sacrifice is needless—they need not fight on till the bitter end, for their opponents do not wish either their annihilation as an independent entity or their economic strangulation.

The British people, on the other hand, have seen Hitlerism enslave millions of civilians and have witnessed on the continent of Europe the destruction of those "four freedoms" by which humanity has made its greatest gains since the birth of Christ. Certainly a Briton can never consent to peace with Hitler but a German can consent to peace with a foe who is not vengeful either by nature or by habit. The presence of the United States at the peace table is assured. This does not mean a touch-and-go contact such as we had at Versailles with a back-biting isolationist group at home restraining the American power to uphold the peace through an effective league of nations.

It means instead that we have had our eyes opened to the staggering burdens of taxes and armament cost that must continue if we do not find some way to keep Europe at peace. With airplane bombers able to traverse the Atlantic in eight hours, the United States no longer can rely on the so-called 3,000 miles of distance to assure her of peace. We are to be a part of the European orbit for generations to come and the Roosevelt-Churchill statement signifies more than the fourteen points did because of the evidence of international collaboration we already have given since September 1939 through arms embargo repeal, lend and lease, and conscription even without the status of a formal belligerent.

We know now that the peace of the world is the business of freedom-loving peoples who must pay for it in toil or treasure in increasing quantity or find some other way to bring back reason to the peoples of those countries which have been misled by selfish dictators.

Moral force is a greater weapon than the sword. It reaches into the heart and mind of millions. It is slow moving. It takes time to penetrate but it finally achieves a momentum that surprises even its sponsors.

The Roosevelt-Churchill message will be read far and wide. Leaflets will be distributed by air over enemy countries. This will arouse those people who have been denied access to such truth through the censored press. It already has been heard over the radio by millions in occupied territory. It gives them new hope—that the rest of the world is striving to regain for them their sovereignty and their freedom.

But the eight points must be supplemented. The doctrine therein must be iterated and reiterated. No government can as yet present details such as the means whereby economic barriers are to be removed and access to raw materials is to be provided for the weak as well as the strong, the distant as well as the nearby countries, the rich and the poor. These are factors which await a reconstruction period in which we shall turn our swords into ploughshares, in which we shall lend our gold for the service of mankind. We of the United States who have granted loans and gifts of billions of dollars for weapons of death should not hesitate to announce that we will grant funds for the restoration of the sinews of life to the peoples of war-torn areas including the undernourished and unhappy people of Germany, Austria and Italy who have suffered the privations of fascism.

Some Day All Must Realize Futility of War

The eight points, it will be said, are Utopian. But so is virtue and honesty and truth among those who seek excuses for its suppression. We live but a few years this mortal life. It takes many of us a long span of time to understand that God doesn't give us permanent posession of anything, even our bodies, and that we are merely permitted as trustees to exercise rights of property or labor. If we abandon ourselves to a selfish philosophy of every-man-for-himself in utter disregard of the obligations of human fellowship, we shall in the twilight hours of life discover ourselves struggling desperately with conscience.

So it is with nations. They may fight and kill. They may breathe hatred and bitterness. They may feel for the moment the cancers of resentment and may vow vengeance. But someday nations repent, too, and come to realize that killing is futile, that military conquests have never brought any compensation comparable to the conquests of peace.

New Dedication to a Victory for Democracy

The tragedy of the hour is that the German people and their neighbors, closeted behind walls of untruth and propaganda, are not yet aware of the mistakes their own leaders have made. They do not yet know that across the oceans and across the fighting lines there are still human beings capable of human love and justice. They have had no evidence of our humane peace aims before. The Roosevelt-Churchill pronouncement is the first of its kind. It states our peace aims even as we find it necessary to gird ourselves for war and more war until the leaders of aggression are rendered impotent.

In that task the people of Central Europe can help. They can throw off the yoke and be assured of a square deal. The United States is pledged before the world to assist in the making of a just peace. We shall not shirk our task this time. We shall merely take up the job where we left it unfinished in the '20's. For we have learned by experience that America cannot live in isolation and that she has a stake in world peace far beyond the conception we had of world hazards in 1917 and 1918. We know now that the world must be made safe for democratic governments everywhere and that the way to do it is first by crushing the Nazi autocracy and second by an international police force of free peoples to keep aggressors disarmed.

President Wilson gave his life to the cause of world peace. Hundreds of thousands of our youth gave their blood and their lives in the last war to assure a world of peace. But those who were permitted to live on afterwards did not see to it that these sacrifices should not have been in vain.

To the American boys who sleep in Flanders field, to the unsung heroes of America who have already given their lives under foreign flags and in our country for the cause of freedom, we offer in salute now eight memorable points—the faith and pledge that democracy shall not perish from the face of the earth. For we have dedicated ourselves to the winning of the greatest of victories—the conquest of selfish passion and hate by the moral force of reason as it is inspired within us by the living God.

The Ideal Lodge President

BY EDWIN N. LORD

(One of Convention's most interesting programs was one presented under the Chairmanship of Mrs. Ann K. Werth by various individuals representing the several Lodge Offices. Mr. Lord's description of the Ideal Lodge President is presented here.)

THE president of a lodge is primarily the administrative officer. Just how that works out in the individual lodge is a matter of several considerations, the most important of which is the size of the lodge, together with the abilities and characteristics of the members. In a lodge with an adequate supply of experienced personnel, it is conceivable that the president could be purely the administrative officer, but this ideal is rarely realized, even in the large lodge. In fact, in most lodges, the president must be the administrative officer in addition to a Jack-of-all-trades.

But since we are supposed to deal with the *ideal* lodge president, we can assume for the sake of this discussion, that he is the administrative officer and that when he fills any other capacity or function, he is not acting as the president, but for the time being as lecturer, the class leader, the publicity agent, or the librarian of the lodge.

Policies

In his capacity as leader of the lodge, the ideal president should look to his Board, or even to the membership as a whole, as well as to National Headquarters for a general statement of policies, but he should be capable of making sound decisions in individual cases not governed by existing policy or for which no precedent has been established. In such cases he would also sometimes have occasion to refer the matter to one of the above mentioned bodies for a sharing of the responsibility.

Sharing Responsibilities

The ideal lodge president would share to the utmost responsibilities with others who are appointed or elected to see to such activities and interests as public lectures, class work, preparation of publicity, treasurer, secretary, book sales, lending library, etc. He would not try to run everything single-handed, but by avoidance of "interference" with the various departments of the lodge work, he should endeavor to establish a sense of responsibility among the other officers and assistants. He should, however, stand always ready to bolster up any weak departments by suggesting methods and familiarizing himself with all of the requirements of each activity and department of the work. He should assist members to find some useful work in the various lodge activities and should strive to build up a feeling of responsiveness so that all members will feel free to come to him with constructive suggestions and criticisms.

Sense of Responsibility

The ideal lodge president should strive to keep consistently before the membership the ideal that the lodge should be helpful to the Society and to the Masters, and he should strive to build a sense of responsibility to humanity in general as well as to the Masters in Whose Society the members have enrolled.

Spirit of Cooperation

The ideal lodge president should keep in mind at all times that individual growth and development are greatly enhanced through fostering a spirit of brotherly helpfulness and cooperative activity. He should endeavor to inspire among the members, not only the *desire,* but the *ability* to work in cooperation and in groups instead of single-handed. This spirit should be fostered and developed just as far as personalities and circumstances will permit.

Beyond all of these things the ideal lodge president should consider himself responsible for the creation and maintenance of an atmosphere of cheerfulness and friendliness among the members. It is well to devote a few minutes of every members meeting to the reading or announcing of notes from absent members and sending thoughts of a kindly and sympathetic nature to those who are absent through illness or other trouble. This helps to build in the lodge a feeling that all belong to a band of servers who are related to each other in spiritual purpose as well as a common interest in occult subjects.

Opportunity for Study

Opportunity should be provided for study and research in advanced subjects. Members should feel that their membership affords them facilities for study beyond that which was available to them before they became members. Any plan of members' study courses should take into consideration the fact that people vary in their interest and in the phase of Theosophy which appeals. Therefore, a plan should be adopted which offers a choice of approach. This variety can be presented simultaneously or consecutively.

Biography of a Lodge

Part XIX

BY ANN WERTH

FOR several months the new lodge in Sparta flourished. The public study class was reasonably well attended and was sure to produce at least one new member before its close. The new plan for lodge meetings was encouraging the members to study at home and it increased their interest in the meetings. The small groups of members were becoming more closely knit together in friendship and the new organization seemed to be deepening its roots for future growth.

But, as the strength of every growing entity must be tested periodically, so a time of testing came to the Sparta Lodge. Just as the members were enthusiastically preparing for their second public lecture of their first year, the president, Dora Atwell, was suddenly stricken with a serious illness. A major operation was necessary to save her life, and then followed weeks of convalescence. John Atwell was so distracted by his wife's illness that he was unable to perform the duties of the office of vice-president, and he appointed the secretary, Mrs. Winters, to act in his place.

Mrs. Winters, who had dabbled in numerous pseudo-occult groups before she heard about Theosophy, had found what she wanted in the Society's teachings and she had become an ardent and devoted worker, but she was absolutely devoid of talent for administrative work. Jane Sims would have been a much better acting-president than Mrs. Winters, and she would have been selected by the Executive Board, if John had referred the matter to that body instead of asking Mrs. Winters to accept the temporary office. Mrs. Winters herself would probably have been happy if some member of the board had suggested that the situation should be decided by that governing body, instead of by the distracted vice-president. Since no one wanted to hurt Mrs. Winters by making such a suggestion, and since the idea did not occur to her either, she accepted her new and heavy responsibilities, eager to help the Atwells in their moment of distress.

Meetings were transferred to the Roberts' home, and Mrs. Winters asked Mr. Roberts to take charge of the public study class. This appointment should have been referred to the Executive Board, but again Mrs. Winters did not think of consulting that body.

The appointment of Harold Roberts to the position of class leader irked Jane, who felt that she was better qualified than he for that work.

At this point someone should have had a "heart to heart" talk with Mrs. Winters, but everyone was afraid of hurting her feelings so instead of bringing the matter into the open the members began to discuss it among themselves, thus feeding the fires of resentment and increasing the growing misunderstanding.

As Mrs. Winters proceeded with plans for the public lecture, asking various members to perform certain tasks and then doing the work herself before they had an opportunity to do it, because she had the time and could do it quickly, the resentment increased. None of the members could see that it was May's loyalty to the work, her devotion to the Atwells, and her concern lest the affairs of the lodge be conducted poorly, that caused her to "run things like a one-man show," as they said among themselves.

In her anxiety for the welfare of the lodge, she was unable to see that her good intentions were depriving the other members of their opportunity to contribute toward the successful operation of the organization. She felt the resentment of the other members, but being unable to see her own wrong doing, she attributed that resentment to jealousy, and the growing lack of cooperation of the members as a spiteful hindrance to her efforts.

When Dora was safely convalescing and John returned to take charge of the lodge work, it was a disgruntled and unhappy group which gathered together. Three members were so disillusioned that they refused to attend further lodge meetings, and the friendly spirit which had been so marked only two months before, was lacking in the few who remained. To John this change of affairs seemed inexcusable and childish in a group of adult men and women and he had not the faintest notion how to remedy it.

He knew he must do something quickly and without the wise assistance of Dora who was still too ill to be consulted. But what?

(To be continued)

Questions and Answers

C. JINARAJADASA

QUESTION: *"Is it ever possible to pardon the Germans who have committed such horrible and incredible cruelties on the Poles and others who have stood up against them?"*

ANSWER: This question does not really arise if the matter is seen from another angle. There is no question of the loathsomeness of what they have done. It is similar to the loathsomeness (from our normal human standpoint) of certain malignant tumors which confront the surgeon. The normal sensitive human being would be repelled by the horrible things that come to the operating table. The surgeon is not less sensitive, but he is trained to look upon the method of cure and only incidentally at the causes of the disease. He has to perform his operation according to a technique, and without the slightest resentment towards the putridness of what he has to excise.

The Germans as a race are I think an incarnation of the Carthaginians. Those people lived under the influence of certain bloodthirsty gods and had a quality of cruelty that we cannot understand today. For instance, if one of their generals was defeated and returned home as the vanquished, they crucified him similar to what they did to their prisoners. The ancient Romans told tales of those horrors which no doubt were somewhat exaggerated but had a true foundation. The root of all this goes back to those wrong ways of Individualization which were discovered in the Investigations. The Romans too were brutal but never in the loathsome way.

I have been reading again the story of the struggle between Rome and Carthage. Perhaps the most salient fact is the steadiness of the Roman people in spite of being defeated again and again and planning after each defeat to go on. Their will never cracked during the years 263 to 202 B.C.

I should gather from reading the story of the past lives that the way to deal with masses, who were given to some horrible vice collectively, is to take advantage of certain factors. First to scatter them into various parts of the world because of the varying periods of their physical life and the difference in the heaven world. The scattering has to be arranged so that for a few lives the evil qualities become dormant while balancing good qualities are evolved. Because of the collective karma of them all together, they must come once again as a people, but in the intermediate period an attempt will have been made to tone them down in their vices. Obviously there can be no reform except after dozens of lives; the old era of vice will manifest again collectively but in a less virulent form. In the meantime other nations have to be strengthened so that when the old struggle is resumed, little by little these difficult gentry are steadily in an increasing minority.

During this whole process the idea of punishment is absent. It is a surgical operation and a convalescence to follow with a view to help. It is the putting into practice of Shakespeare's words "Condemn the fault and not the actor of it."

I quote from Liddell's *History of Rome* the following which will be specially vivid to all at the moment:

"Few things, probably, could mark the public feeling more than a law which was passed about the same time at the instance of the *Tribune Oppius,* by which it was forbidden that any woman should wear a party-colored dress, or should have more than half an ounce of gold to ornament her person, or should approach within a mile of any city or town in a car drawn by horses. Public need must be very urgent before it is possible to restrain private expenditure by enactments so rigid as those of the Oppian Law."

Of course it is the duty of all sane people to do everything to resist the onslaught of the evil forces, but we have to resist as a matter of principle but without resentment.

As I contemplate these horrors, but also others have taken place in past civilizations, I comfort myself with the though: "After all we are only at the middle of the Fourth Round. What better can we expect of humanity in such very early days of its progress to Divinity?"

"The Mind becomes perfect when it is no longer occupied with the idea of itself."

That "Pension"

BY L. W. ROGERS

UNDER the caption, "The Convention of '41," in the August number of the official magazine there is a paragraph which, while correctly stating a part of what occurred, is nevertheless so misleading to the readers who were not present that it seems necessary to amplify it; otherwise there will be widespread misunderstanding about what is perhaps the most vital problem now confronting the American Section—how to stop the steady decrease in our membership, which the report of the National President shows to be "approximately 13% for the last seven years."* Unless it is known that the "pension" matter arose in connection with that, understanding is hopeless.

About a year ago I proposed to the Administration a plan for at least checking that distressing recession. It was to organize the more than sixty-five large cities where we have no lodges. The estimated time required was two years, and I offered my services free of all charge, and also to pay my own traveling expenses if the Section furnished a car and driver (while I would furnish a trailer), and if the Section would print and send out to the new groups organized the lessons I would furnish. The Administration did not see its way to the acceptance of the proposition. But I felt that the work must be done, so I resolved to ask for a pension to provide the necessary funds.

The Convention unanimously voted the pension, and I then explained why I needed the money and for what it would be spent. So *essentially* the $100 a month for a year is not a pension at all, but $1200 appropriated for the proposed work; and as the Administration had been voluntarily paying $25 a month toward my expenses it means really an increase of $75 a month. And that is all there is to the story of a "pension" which I personally do not need and do not want, and no penny of which will come to me for personal use.

(We are glad to present Mr. Rogers' statement. However, for the sake of the record it should be explained that when presented to Convention the pension request included no reference to its intended use. It was therefore as a matter of "pension" appropriation that it was referred by Convention to the Board and as a "pension" it was unanimously voted by the Board and reported back to Convention with a reading of the record of similar action from the Board minutes of 1936, in part as follows:

"While unwilling to put the matter on the basis of a pension because the Board did not feel that it had the right to obligate the Society for more than one year at a time, the word "pension" nevertheless expressed the sense of the Board regarding this payment in recognition of long and valued service to the Society. It was the unanimous hope of the Board that Mr. Rogers would consent to receive the payment each month on this basis, the matter to come up for further consideration year by year."

Mr. Rogers' proposal as to organizing new territory involved other contingent obligations and risks to which the Board was unwilling to submit either the Society or Mr. Rogers himself. Ed.)

*The lowest rate of membership loss in the Society's history.

Tolstoy said, "I marvel that so many good people remain meat-eaters." Many "good" people continue to eat the flesh of animals because they do not realize that "the little meat they eat" is of any consequence. Although all persons who eat flesh two or three times daily immensely increase the figures given, statistics show that the average daily consumption of flesh in the United States is half a pound per capita. At this small estimate the yearly consumption is 180 pounds! 1800 pounds in 10 years!! 9000 pounds in fifty years!!! The dressed flesh of a cow averages 400 pounds, of a pig 200 pounds, of a sheep 45 pounds, of a calf 50 pounds, of a lamb 20 pounds. The small consumer of flesh therefore eats probably 2400 pounds of beef, 800 pounds of veal, 1000 pounds of mutton, 8000 pounds of lamb, 2000 pounds of pork, 1600 of poultry and 400 pounds miscellaneous flesh in a short life time, and these figures translated into more coherent terms mean that he has eaten 6 cows, 15 calves, 22 sheep, 40 lambs, 10 pigs, 100 turkeys, 200 chickens and ducks, 1 deer, 50 pigeons, etc., etc.

Correspondence

A Practical View

DEAR MR. COOK:

I read with great interest in the August issue of THE AMERICAN THEOSOPHIST the report of the 1941 Convention. While it is true that a larger membership is desirable, at the same time it must not be forgotten that the influence of a group must not be judged wholly by the number of its members. For every person who decides to make Theosophy his life interest, there must be a dozen who are influenced by Theosophical ideals and who try to exemplify those ideals in their daily lives. There may be many reasons why they have not yet become members of The Theosophical Society. In addition, in emphasizing brotherhood rather than self-development and the acquiring of unusual powers and in teaching the vegetarian life, you have higher standards than most so-called occult organizations. So I don't feel that you ought to be too discouraged. That your financial status is satisfactory is a tremendous achievement.

However, I for one will try to do even more than I did last year, the first year of my membership. In your Annual Report you make the statement that most of the new members sent in reports on the first three lessons only. There may be a reason for this seeming lack of interest. In the first place, some of your new members are too far advanced to answer introductory questions. A very dear friend of mine who joined with me last year did not bother writing answers because she had entered the Society with a background of ten year's study. We both joined because we agreed with your national platform and your international ideals and your teaching of the vegetarian life. We wanted to *support* an organization like The Theosophical Society.

However, despite my background of reading and study, I have conscientiously answered all the questions of each lesson because I enjoy establishing contact with the officers at Headquarters in this way. . .

The average American is influenced by radio, moving pictures, newspapers and magazines. He occasionally joins a book-of-the-month club and a lending library in the neighborhood. He takes a course that he actually needs to get a better job or to prepare for an examination. He likes to attend a lecture or a sermon occasionally. *But he does not really care to read serious literature or to study.* Unless a book is a best-seller, you have to put it actually into his hands and tell him how wonderful it is. Then he will read it and tell you what a really good book it was and how glad he is that you gave it to him to read—if he is not merely being polite.

Our adults are no different from the average young folks in school. They do as little homework as they can possibly get away with. They never read a book they don't have to. They rely wholly on what they pick up in the classroom. The American population is not book-minded or naturally philosophic or studious. Their attention must be attracted. The appeal usually must be personal. . .

Let me assure you of my heartiest support. I hope that this coming year will be philosophically and practically fruitful.

Fraternally yours,

A MEMBER (*name on file*)

Vaccination of Draftees

DEAR EDITOR:

Permit me to call to the attention of our members a matter of great importance—that of compulsory vaccination of draftees in the army. As students of Theosophy, endeavoring to live the life of ahimsa, harmlessness, we must be consistent vegetarians. To be a consistent vegetarian means avoiding the products of cruelty either for the prevention of disease or for healing purposes. Even a little reading on the subject of vaccines or serums will convince a student of Theosophy that they are poisonous animal products and the products of cruelty. They are the proteins of putrefaction and disease introduced directly into the blood stream to become an immediate or latent cause of disease.

A consistent Theosophist, therefore, must oppose vaccination for many reasons. Study of the literature on the subject will prove that an increasing number of medical men are joining the ranks of those who oppose polluting the blood stream with injections of any kind.

Australia, with less than five per cent of its people vaccinated, has a record of more than two decades without a single case of small pox. Huge sums required to pay damage claims of soldiers injured by vaccines and serums have forced the British government to drop the compulsory vaccination requirements in the army, and since the "protection" has been abandoned (civilians have not been under compulsion since 1908) Dr. John E. Gordon of the Harvard

Medical School reports British health "amazingly, surprisingly good," and "bomb shock" cases are "surprisingly few."

Our young men who enter the army and who do not wish to be vaccinated must make every effort to insist upon their legal rights. We as vegetarians and Theosophists must give them all the support possible. It is vital for us that there be medical freedom in this country. We know that there is far more truth in the schools of healing outside of orthodox medicine than within. A school of healing based on meat eating and vivisection is traveling in the wrong direction. Such teachings can never be in accordance with the law of Love.

Fellow members, let us be alert on this vital problem. Let us help all who have a plan of action to solve this problem.

Fraternally yours,

SADIE G. STAVE

Children—And a Clear Pattern for the Shaping

DEAR FRIENDS:

Yes, I suppose it is unusual to have young children wanting to know about life-after-death conditions in a real way, and not just as a theory, or less. My three have always wanted to know the Theosophical teachings, including all phases. Although one, the eldest, is content with the simple explanations, another seeks the inner Light as a result, and the third, the youngest, both seeks that Light and also wants to know more and understand more—the occultist of the lot!

In regard to life after death, one of their grandmothers is quite old, and this satisfies them in regard to the reality of her approaching condition. Also, we recently lost a pet, a cat which had been with us five years, had learned to play hide and seek with the children, and was quite a companion. The older boy while engrossed in reading, suddenly felt the presence of the cat by his side, and was overjoyed to think that he too could be comforted and also could comfort his pet by the knowledge of his presence. I say "he, too" because I had told them of contacts with Tony, and his reaction to his new life.

The queries of J., the youngest, eight in a few days, are as follows, in reverse order: Life after death, thought forms, auras, the Masters, the Path and ways to tread it, the eagerness to do so, reincarnation and karma, fairies and angelic presences. Mr. Hodson's books on fairies have been invaluable; Clara Codd's little book, *Théosophy for Little Children,* was the first used for general teaching, and then I gave Mrs. McAllister's complete series to M., the girl, (and twin sister to B. the older boy) and to J. as these two craved it. After that, J. has had Catherine Christie's charming little book, *Theosophy for Beginners,* and has now demanded *Thought Forms,* is watching for it! The children each have a candle, which is lighted each Sunday evening if they wish it, and J. always wishes. This is for reading and study with me, and communing. Many discussions arise. Only one child does this with me at a time, and when he is ready for bed. Sometimes it is I who am taught, as when J. will suddenly say, "Mother, One is All, and All is One." He, by the way, has a picture of a guardian an angel (Tarrant) by his bed. When little fears have arisen, as they sometimes do with children, he turns to his angel when going to sleep and is comforted. When I procured the picture I laid it before my own picture of Our Lady and asked that it be blessed and magnetized for the use intended. Later I took the angel picture to him and at once he cried, "Why, this is a Mother Mary picture now, Mother, isn't it?", not knowing what I had done.

I feel strongly one thing which is not usually stressed, that the parent should not wait wholly for questions to come from the children when they are very young. A little, very little, material should be given early, when they begin to talk freely. Often this creates an open door through which the child who is really waiting will leap. Another may only look at it, but use it later; another not at all. It will be each according to his own nature, but after that all is easy. In any case and in all cases it is a great responsibility.

As I watch the children modelling their clay, I am reminded and increasingly watchful. The true clay, you know, is the kind that hardens after it has been shaped. How careful, then, must we be, that we have a clear pattern for the shaping!

—CALIF.

World Day for Animals

October 4 is World Day for Animals; observed in almost every country of the world. This day is dedicated to St. Francis of Assisi, patron saint of Animals, and is a time for reflection upon the debt which humanity owes the animal kingdom.

I Appeal to my Friends

BY FRITZ KUNZ

I HAVE many friends throughout The Theosophical Society in the U. S. A. After all, I have been a member of the Society for years—forty years it will be on May 16, 1942. Many of these years have been devoted to continuous work in the American Section, when not in India, England, Australia or some other Section. Lately, I was poring over the Convention photograph and noticed that I knew a majority of the delegates. It struck me with especial force that these many years of lecturing and visiting have brought about many warm relationships, for of course there are five or ten people known in the Section for each face recognized therein. We all have the cause in common, true. But it is natural enough that we should also acquire a special confidence in one another from personal friendships.

I am therefore presuming to address some remarks to the several hundred friends who may read this. My purpose is to call attention to what I believe is a new event, a new and important instrument in our work. Surely, if after all these years of difficult, steady work we have available something which will make that work definitely less arduous and more productive, it is good to speak of it?

And I want to address my remarks particularly to those who know me, and may have some confidence in me, for the reason the matter in question is one which especially calls for confidence. It concerns something quite a bit out of the ordinary run of our activities, requiring something more than a run-of-the-mill faith such as we have in a person's business judgment, dependability, or other familiar aspect of character, as will be seen from the nature of the matter in hand.

A cooperative venture called *Main Currents in Modern Thought* has been going on for ten months. It consists in reading several hundred journals such as (among many others):

Philosophical Abstracts, Educational Abstracts, Biological Abstracts, Chronica Botanica, Psychological Abstracts, Mind (Archives of Psychology), Science Abstracts—A. Physics B. Electrical Engineering, British Chemical Abstracts (Journal of the Society of Chemical Industries), Annals of Science, Science (Weekly & Monthly), Nature (MacMillan), Annals and Magazine of Natural History, Science Progress, Scientia, Smithsonian Reports, Man (Royal Anthropological Inst. Journal), Pan-American Magazine, Bulletin Pan American Union, Africa, Bulletin of Far Eastern Bibliography, Eastern Asia, Oceania, Pacific Affairs, Pacific Horizons, Antiquity, Contemporary Review, International Journal of Ethics, Philosophic Magazine, Philosophy, Philosophic Review, and The Quarterly Journal of Speech.

From these sources readers extract and digest *all* items in art, science, philosophy, religion, contemporary events and so on, which have bearing on our integrative philosophy. This started on October 1, 1940, and when any new journal is added it is read retroactively to that date. *Thus, in the end, nothing important passes by.*

Second, we are slowly preparing bibliographies on all basic topics to come up to the date October, 1940. Thus what has gone before, in each topic, will be on record.

Main Currents is issued monthly in colored punched, loose-leaf sheets. It goes to professors of philosophy, geology, chemistry, architecture, psychology; to doctors, educators, teachers of art, and so on. We are *not* offering a cut and dried system—who would want to be offered something cut up and dried out? Because what we have is alive and significant and because our readers are presumed to be adults, we follow the policy of letting the facts convey the philosophy.

We have had praise from many men and women of national repute not members of our Society, encouragement from international figures such as C. Jinarajadasa and G. S. Arundale, and help through publication of notices in our own T. S. journals, especially THE AMERICAN THEOSOPHIST.

Main Currents enters its second volume with the issue of November, 1941. I appeal to my friends to help us in one or all of these ways—please, at least the first and fourth!

1. Write to me at Hillandale Road, Port Chester, N. Y.
2. Subscribe! No fixed sum asked, a couple of dollars now and then.
3. Offer to read.
4. Tell me where I can reach some of our friends, especially those who have left the Society, and who may enjoy this service.

A few complete sets of *Main Currents*, starting with the first number, are being held for a time for lodges. We are anxious to supply each group with this solid material. But may we please urge lodge officers to advise us promptly, lest the supply be exhausted? It would be a cause of deep satisfaction to us to know that all important centers have the service and are moving forward in one body.

THE UNIVERSAL BROTHERHOOD OF HUMANITY

(Continued from Page 227)

in flying the Swastika over Buckingham Palace and over the ruins of the House of Parliament. The echo of the Prussian Goose-step among the ruins of London, I believe, would constitute a complete German victory so far as the "Battle of Britain" is concerned. As a result of that victory, Germany would also be ruler of Europe. Germany would then set about the reconstruction of Europe in her own way, by the establishment of her so-called "new order" which is a military state socialism with complete and absolute economic, social, and moral regimentation of the whole continent—naturally to her own interests in every way. The economic unification of the continent of Europe, which in itself is surely a right objective, would be forced by wrong means. Such a complete German victory would very likely mean a day of reckoning for Soviet Russia. A vast economic empire, not dependent on the mastery of the seas, would be established and could be turned into a reservoir of foodstuffs and raw materials for German industries. Recent events have brought this anticipated reckoning for Soviet Russia sooner than expected. This, however, does not change the dark out-look for Europe as a whole. After the conquest of Europe, other conquests of expansion for the so-called "Lebensraum" will follow, which must eventually come into direct conflict—economically and ideologically—with the Western Hemisphere and particularly with the United States of America.

There would be order, of course, where German will and militarism were paramount. It would be efficient organization, but an order destitute of cultural and human values. It would be a merciless, dictatorial, totalitarian striving for world-dominance in which "might makes right."

Now let us consider the second possibility; —if England wins a complete victory. Personally, I do not believe that a complete English victory is possible at all unless America actively enters this conflict and places all its human, industrial, and economic resources at England's disposal. The best chance of a complete victory for England is a reversal of America's pronounced decision *not* to enter the war as an active belligerent. Suppose, then, that England proves impregnable against invasion and that Germany is finally battered into submission by an ever increasing preponderance of English and American power. The reorganization of Europe which would be attempted after the war would perhaps not be very much different from the one which was sought at the Peace Conference at Versailles. France and the smaller European nations which had been conquered by Germany would perhaps be restored within those frontiers, over which wars had been fought for centuries; but they would have no choice except to enter the British political and economic sphere of influence.

British rule would certainly be lighter than the yoke of German Nazism. The semblance of a national independence for the smaller nations would be better preserved. But we would still be in an era of naked power-politics of a world imperialism in which economic exploitation might still hold sway under the rule of the law of "the survival of the fittest."

Now let us consider the *third* possibility, if Russia—or Communism—wins a complete victory. This possibility deserves more attention, I think, than it generally receives. It is evident that the first objective of Stalin's very clever diplomacy was to precipitate Europe into war from which he and Russia could remain aloof. His next objective was to keep American help to England away from British shores. His struggle with the Nazi machine came earlier than his calculations had figured. His calculations were that the war might accomplish what all the hired men of the Communist International had failed to achieve. Communistic revolution might spread to the Rhine, through Belgium and France, perhaps to the Atlantic and even span the ocean. One cannot imagine a better preparation for Communism than the universal misery, social dislocation, downright hunger, and economic exhaustion that will have been wrought upon most of the once civilized countries in Europe. This outlook would not change with a military defeat of Stalin's armies by Hitler's mechanized forces. The idea of Communistic world revolution would still prevail. If Germany breaks down, if England is too weak, if America isolates herself in the Western Hemisphere, then Communism may win Europe and the world by default.

In Paris and Rome, in Berlin and London, and maybe in our American cities, as in Moscow, Leningrad, or Kiev, the average citizen would

be wondering where he could hope to find a shoddy pair of pants or some leaky shoes or a piece of bread. Europe would become a truly dark continent for an indefinite period of time. The outlook for the world would be dark and desperate indeed.

Now let us consider the *fourth* possibility, if America wins a complete victory. This possibility has hardly been considered so far by any authorities, yet it, too, is a hypothesis which needs our very careful consideration. The United States has today a good start on the path to an American imperialism that may surpass any imperialism the world has yet seen. We have laid foundations for a political and military cooperation with Latin American republics in which the United States is the dominant figure. We are building the world's biggest navy. When we've built it, the temptation will be to use it to control the seven seas, and to exploit that control with American wealth and management. With anarchy in Germany, with starvation and disease in a destroyed England, with revolution in Russia, with Japan defeated, American capital could win the world by its sheer wealth.

This American imperialism would still be imperialism, even if it might be as superior to Britain's, as Britain's is to that of Germany. American imperialism at its best still would not be the ideal for a peaceful life for the world.

The patterns for the future peace, which—if based on imperialism may bring with it little security or tranquility—are not exhausted with these four imperialistic possibilities of complete German, English, Russian, or American victories.

The *fifth* possibility with which one must reckon is an end in sheer and absolute chaos and desolation, without any purposeful direction. There have been such breakdowns in the history of nations, races and civilizations. The Dark Ages after the fall of the Roman Empire are a typical example of such utter chaos in which anarchy, famine, pestilence and bestiality ravage all mankind the world over.

Then there are the *sixth* and *seventh* possibilities—although faint ones at present—of a negotiated peace of "compromise" and a peace of "understanding." Germany may become convinced that she cannot invade England successfully. England may lose hope of overthrowing the German domination of Europe. Russia may see her dream of world revolution of the masses of the peoples fade away. America's wealth, too, may reach a state of exhaustion and here liberty loving people may not want to submit to regimentation of a capitalistic imperialism. Therefore none could gain a complete victory. Should these discouragements and failures occur simultaneously after a long, exhaustive, and destructive war under which all nations had to suffer, the ground-work for a peace of compromise could be laid.

This "compromise," however, would mean a continued struggle of imperialistic ideologies. It would mean a continued struggle for economic world supremacy and world dominance and would inevitably lead through economic competition to a renewed armament race and to another and most likely still more terrible war.

But against this dark outlook we can also set the *final* possibility of the establishment of a peace of "understanding." After a long exhaustive and destructive war under which all nations had to suffer, the peoples of the warring nations may have learned their bitter lesson and may begin to realize that there is room for all to live in the light of true Freedom no matter what their nationality or their color or their faith. Economic disputes and national jealousies might then be discussed across conference tables and settled by arbitration or World Court. Armaments could be eliminated. War might then be abolished, and a just and lasting peace for all nations, races, and religions might then be established.

In the old story of the Quest of the Holy Grail only the knight who was pure in heart, gallant and brave could see the holy vessel. Likewise, in our quest for a peaceful order, the desired state will be achieved only by those individuals and nations that can rise above sordidness, selfishness, and greed. In search for peace, fairness, honesty, justice and good will are the first essentials. With these, nations could live beside each other like friendly neighbors. If the nations of the world were enjoying such peaceful lives, recourse to war on the part of any one nation would then be considered no less a crime than recourse to murder on the part of any one individual.

The character of our civilization in the near future will be greatly affected by which of those seven paths we shall be able to approach the problems of peace. There is no doubt that this total war of the present time must leave its mark on the post-war social, political, and economic order.

When we look at the character of civilization from the point of view, not of the near future but of long sweeps of time, what paths are open to man? Taking, then, the second broad ap-

proach, that of the distant future of mankind viewing the march of civilizations along the evolutionary pathway, we find not *seven* paths or any other possible number of paths along which we can travel a road toward happiness and peace but only *one* path to escape the wiles of the satan of selfishness and greed. That *one* path is to take, with the whole head and the whole heart to the worship of the God of Selflessness, of Compassion, and of Love. It leads us to understand self-determination and self-government, as the determination and the government of the peoples, for the peoples, by the wisest, and the most experienced members of the peoples, and not a misgovernment of the peoples by the most cunning, the most selfish individuals among the peoples, for their own gains and against the peoples of a world community.

In order that such worship and such understanding may be, the ultimate step in the march of our civilization has to be taken. The Higher Self, the Oversoul, the Powers of Light are obviously directing the way for Humanity to take it. They guide us to the realization that the building of a world community requires that we become men of understanding and cooperation. They tell us, our life is basically spiritual, and a stable world must be built on a solid spiritual foundation of a profound conviction of the supreme value of human life, with the character of the individual as the ultimate test of human value. A stable world must be built on the realization that spiritual values have neither national nor racial nor religious traits, and recognize no geographical boundaries.

Preparation for this highest synthesis of all nations, races, and religions—although an age old problem—was begun in our modern times in 1875 when The Theosophical Society was founded with its three noble objects: 1. To form a nucleus of the Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste, or color. 2. To encourage the study of comparative religion, philosophy and science. 3. To investigate the unexplained laws of nature, and the powers latent in man. The Theosophical Society has been trying to carry out these objects for 65 years now with varying success. It has suffered now and then from the ups and downs and the storms and stresses that are the unavoidable fate of all human effort. The lower self, the powers of darkness, have been at work here as elsewhere insidiously and perpetually. Yet, our Theosophical Society—at least—has kept its flag flying for the Ideal of Brotherhood and the Spiritual League of all Nations, Races and Religions, where the world has pulled down its flag for the ideal of the League of Nations, which was once flying so proudly above its magnificent structure on Lake Geneva in Switzerland.

I believe that this success of our Theosophical Society is due to the promptings of that same Higher Self, the Oversoul, the Powers of Light which are incessantly guiding Humanity onward. So believing, I sincerely suggest, in view of what has happened and what is happening in the world today, that all Theosophists band together to uphold permanently this ideal of our Theosophical Society—The Spiritual League of Brotherhood. I suggest that its principal function be the promotion of understanding, mutual appreciation, and brotherly cooperation between all men without distinction of race, creed, sex, or color, in such a manner as to bring out man's true agreements on all essential points.

The following verse in the Holy Koran of the Moslems furnishes us with the principles of this contemplated Spiritual League. It states:

"If two nations enter into hostilities, other nations should try to make peace between them, but if one of them nevertheless attacks the other, then all of the nations must fight the former until it submits to the command of God; and when it so submits, make peace between them and act with justice and equity, for God loves the just."

According to this verse, as soon as there are any indications of disagreements and grievances between two nations, all other nations, instead of taking sides with one or the other, should at once see to it that the disputing nations submit their differences to the arbitrators of a permanent World Court representing all other nations. If the contending parties can agree by such arbitration, then the dispute will be amicably settled. If on the other hand, one of them refuses to submit to this arbitration, or having made this submission refuses to accept the decision, all other nations must unite for the purpose of defending the decision which they had made in good faith with honesty and justice. It is obvious that however strong any one nation may be, it cannot withstand the united forces of all the other nations.

If a Spiritual League of Nations, Races and Religions were built on such a foundation, international peace could be secured at once.

Militarists have always built their grand schemes of world conquest. They have covered their designs with the smoke screens of "national security" and "national honor" and "vital

interests" and "have and have not nations" and "race superiority" and "God's chosen people." The time has come when mankind must rise and demand that trust, honesty, fairness, and justice shall take the place of power-politics, world-conquest, economic exploitation, and imperialism. The time has come, when that Love which casts out fear shall have the right of way in the councils of the nations, and that Brotherhood shall supplant the anarchy of the past and the selfish nationalism of the present.

Let each nation, each race place their ultimate trust on and in their Higher Self—as we all inevitably must—but let them find out carefully what their Higher Self is, and whether or not It exists in all others also. Because if the Higher Self exists in a human being, that being is an individuality, a personality. But because the Higher Self exists in all other human beings too, therefore, that individual is part of a common Brotherhood of all men. Because the Higher Self or Oversoul exists in groups of individual human beings, living under similar conditions along the evolutionary path, these groups are individual races and nations and have racial and national personalities. But because the Higher Self or Oversoul exists in all other groups of individual human beings, too, in all other races and nations, therefore, that race and nation is part of a common World Community.

The active belief in the Oneness of all mankind, the essential Oneness of all the great religions for all races will open the way to such a spiritual renaissance as has never been known on earth. God is One, the Light and Life of all the worlds. All men are His children.

There is One Science within and behind all sciences. It is the science of all that lives. There is one eternal laboratory. Its experiments are God's Great Plan. Its instruments are the creations of water, earth, and air and all living creatures. Its aim is perfection through evolution in all that lives and moves and has its being.

There is One Government within and behind all governments. It is the government of Life itself. There is one eternal kingdom. In it, Humanity was meant to be a vast symphony of lives in harmony. Spinoza once said: "The Spiritual Universe is a Kingdom of Souls in which each is Sovereign." That is the finest statement of a spiritual democracy ever made.

There is One Religion within and behind all religions. It is the religion of Truth. There is one eternal temple. Its floor is the green earth. Its dome is the star-sown vault of heaven. Its altar is the human heart. Its worship is service of our fellowmen.

Has there ever been a time more challenging than the one in which we are living? We have the wealth of new discoveries in all fields of science, transforming and immeasurably expanding our concept of the universe. We have the unprecedented flood of government experiments, stimulating the imagination with the opportunity to make the world anew. Shall we also have a fresh awakened sense of the solidarity of all human beings in One Brotherhood? With all the surface materialism of our modern lives, is there also the deep awakened spiritual hunger at the human heart?

By the recognition of common essentials and especially of those which are the basis of all Life—namely all Consciousness, the Universal Self—may the sense of Human Brotherhood, the realization that all are parts of the One Whole, be actively promoted throughout the world. By the recognition of the Fatherhood of God and the brotherhood of man, with the indispensable help of a Material League of All Nations, will the purifying and transfiguring inspiration of the Spiritual League of All Nations, Races, and Religions, mold the Universal Brotherhood of Humanity.

I think I could turn and live with animals, they are so placid and self-contained,
I stand and look at them long and long.
They do not sweat and whine about their condition,
They do not lie awake in the dark and weep for their sins,
They do not make me sick discussing their duty to God,
Not one is dissatisfied, not one is demented with the mania of owning things,
Not one kneels to another, nor to his kind that lived thousands of years ago,
Not one is respectable or unhappy over the whole earth.

—WALT WHITMAN

The Poets' Page

Ideal Marriage

When groom and bride we two will meet
On that still far off day,
With organ tones my heart will beat,
"My Star, my Truth, my Way."

And in His presence you will speak
Your vow with heart aflame;
And I, "For both, as one, to seek
The Highest, in Thy Name."

Such starlight in your eyes will shine
As we His consent prove;
And from His eyes you'll flash to mine
All-valiant Truth and Love.

—C. JINARAJADASA

To Alfred Lord Tennyson and England
(After rereading "Locksley Hall")

Lord Tennyson, the "ghastly dew" is falling:
England, thy England, Albion the brave!
Besieged, be-leaguered, stands amid the rubble
Of her cathedrals, palaces and homes,
The champion of free peoples for the whole world,
A titian bulwark of democracy.
You saw; you wrote; you heard this future calling
Your English children's children. Wave on wave
You saw them battling in our present trouble
On land and sea and in the air to save
A world dismembered by its own fearful greeds.
You saw World-Federation meet man's needs.
We must *unite for freedom* who are hurl'd
Unwillingly into war's breach—or die.

—GERTRUDE FARWELL

Drink Deep, O Soul!

I pause on a beach, the moments few.
"Drink deep!" My soul commands.
My weary body cries for rest,
My mind for strength, my soul for peace.

I fain would stay, but must go on.
The world's work waits, out there.
And some how, strength to carry on
Will come, unfailingly.

So give me of your vital force,
O mountain blue, O sea!
Let me drink deep of your vast depths
For strength, unfailingly!

—KAY VAN VALKENBURG

Trivial Things

"Set me some great task," we often say,
"To test my strength and show how
Far I've gone along the Way;"

But day by day we face tasks that are small,
Monotonous and dull, so trivial and trite,
They seem so useless and so slight
Compared with what our dreams have been.

But one day at our daily tasks,
A flash of light appears;
And shows us that our duties small and dull
Are really tests, and one day all will be
Rolled into one great symphony of song,
Wherein the note of "Trivial Things,"
Will sound both loud and long!

—VIRGINIA MCALLISTER

Wind in the Trees

The roaring wind outside my window pane,
Is chilling me; the sun is darkened, trees
Are bending, limbs are breaking—look in vain,
I cannot see the wind, just flying leaves.
I cannot see my soul, yet feel it go
Into the wind, and find myself up high
Among the tree tops bending to and fro.
With tangy fragrance, strains, they groan and sigh.
The rushing wind is coming from the past,
From former ages, meeting future on
Her way into forgotten realms so fast,
A mystic light breaks in my soul like dawn—
The roaring wind is chilling me, but my
Free soul in wind can roam the endless sky.

—ANNA H. SELEEMAN

The Way

In the heart of the universe a Power,
In the heart of a friend, the man;
In the heart of a nation, the searching eye,
In the heart of God—a Plan.

So we search through the years for the answer true,
And find in the end the Plan;
God charting the Way and living anew
His Dreams, in the heart of man.

—NELLA HOLLOWAY COLE

Theosophy in the Field

Akron Lodge members have enjoyed meeting in the Cuyahoga Valley Gorge Metropolitan Park during the summer and fall months. The trees and flowers and the river have all together produced an ideal setting for the talks and discussions that have been held there.

Brotherhood Lodge (New Orleans) writes: "Beginning with October we shall have a social hour every third Friday with entertainment for all those in the community who are interested in Theosophy or similar movements. Also once a month during the fall and winter months a series of lectures will be given which will present the most important Theosophical truths to the public.

"Mr. Blaikely, our new President, has donated a beautiful radio to the lodge. As music has an important part in all programs, we plan to buy a number of good records which will be used to enrich our meetings. We will also secure records of talks by our International and National Presidents, Mr. Jinarajadasa, and other prominent Theosophists so that we may hear them speak personally."

Buffalo Lodge writes of certain reorganizations in its procedure, and continues: "We are also redecorating the lodge room. We haven't much money, but we have at least made a start. I have appointed a House Committee Chairman and feel that before long we shall have our work running a great deal smoother."

Chicago Lodge is happy to announce a series of informal talks during September and October by Miss Julia K. Sommer on topics which are of special interest in these troubled times. Her talks include a series for members only entitled "A Theosophical Viewpoint of Eight Timely Topics," and for the public, "Theosophical Interpretation of Well-Known Biblical Teachings," also consisting of eight talks.

Covington Lodge writes: "As our lodge is situated in the deep south, we questioned whether we should discontinue our open meetings during the summer months because of the intense heat. However, we all voted to continue and to our satisfaction we have had a splendid attendance. We have acquired four new members this month, all young college women whose fresh point of view will add greatly to our meetings. Mr. Claude Corey, our lodge president, has given several splendid talks for the public this summer, and our lodge secretary, Miss Olga Kaufmann, wrote an article on 'What Theosophy Means to Me' which was published in *The Ancient Wisdom* magazine."

"Detroit Lodge started its fall activities last week with an interesting lodge program which included a report of Convention by Mrs. Winifred Shefferly, supplemented by impressions from other members who attended. All agreed that it was one of the most inspiring Conventions they had ever enjoyed. Our president, Mr. Lord, has many fine plans for future meetings, both lodge and public, and the members are very enthusiastic."

Genesee Lodge held a shadow Convention on July 22. The discussion was centered about the idea of Peace and Goodwill, and it was concluded that all could help to establish a lasting peace by trying to understand each other. There is room in the world for all people and for all ideas if one group doesn't try to dominate the other groups. It was a happy get-together meeting after a month's vacation.

Miami Lodge is taking advantage of the presence of Mr. and Mrs. Fred Werth in Florida and planning programs for their participation. On September 15 Mr. Werth spoke on "Speech and Platform Technique" and on September 16 Mrs. Werth gave a members' talk on "Lodge Standards."

Milwaukee Lodge: During the summer months Milwaukee Lodge had a varied program given by the members of the lodge, with *Main Currents* furnishing several interesting programs. In October study of the *Art of Friendship* Course will be undertaken.

St. Louis Branch: "During the Fall Season, which will begin in September, the chief public activity of our lodge will be the Sunday afternoon lectures and tea. Through the efforts of Mrs. Eleanor Sterling, Mrs. Carol Hadley was invited to address the Summer Seminar class of Washington University, conducted by Dr. Theodore Lentz. A great deal of interest was shown by members of the class."

(Continued on Page 248)

Theosophical News and Notes

Miss Snodgrass Resigns

For a long time our National Secretary, Miss Etha Snodgrass, has desired to retire from her office. More than a year ago she offered her resignation, but was prevailed upon to remain. Now, in response to the need for rest, she has asked again that her resignation be accepted and will leave her office in October, taking her departure in November to stay with friends for a time and then to visit her father in Oregon.

Miss Snodgrass will, however, not be lost to the work of The Theosophical Society. Before the winter is over she will commence a new phase of her work and will be on tour among our lodges, thus fulfilling an oft expressed wish on the part of members everywhere and a substantial need within our Section.

In the course of the ten years of her National Secretaryship Miss Snodgrass has done a truly magnificent work in retrieving the dignity of the office and causing it to be an influence of helpfulness throughout the Society. Probably no one who has ever filled that office has had such a wealth of interchange by correspondence as Miss Snodgrass has carried on with thousands of members, and in their hundreds they have written their appreciation of the inspiration of the contacts with Headquarters maintained through their correspondence with our National Secretary.

We are apt to think of the office as being merely one of routine and arrangement. It has truly become one of close personal helpfulness to very many people.

Miss Snodgrass will be sadly missed from the office which she has filled with such capacity and distinction, but the many members who have known her only as a correspondent will now have the good fortune of closer contact as she presently brings the message of Theosophy to them in their lodges.

Mrs. Ann Werth to Take Office

Subject to confirmation by the Board of Directors, Mrs. Ann K. Werth has been appointed to the office of National Secretary to take the place of Miss Etha Snodgrass, who will shortly retire.

Mrs. Werth is known to many of our members through visits she has made to lodges, but especially through the excellent work she has done in preparing several study courses and in conducting correspondence classes. For some time past she has been in constant touch with all lodges as to their study presentations, and has been a source of help to many in program arrangements.

Mrs. Werth has had valuable experience as a lodge president, including the presidency of the important Detroit Lodge, and she will bring to the office of National Secretary much capacity and experience. She will take office probably around October 15.

National Vice-President on Tour

The Society is fortunate to have its Field Staff reinforced at this time by Mr. James S. Perkins, its National Vice-President. He is already on tour, having left Headquarters on September 18 for the Twin Cities and the west.

Mr. Perkins not only has for delivery a series of lectures pertinent to the times and alive with the principles of Theosophy and his personal devotion to them, but through his experience in the building of the Cincinnati Lodge and his presidency of the Ohio Federation he brings to our lodges a capacity for helpfulness that they can appreciate only through the contact which they will now be privileged to make with him. We welcome our Vice-President to the service of the Society in this new capacity, in which we know success will be accorded him.

Mr. Jinarajadasa in War Service

We have just heard from Adyar that in August Mr. Jinarajadasa was accepted for government service in connection with the war and that he is stationed in Bombay where he is in the office that has to deal with correspondence in foreign languages, in which he is a proficient translator. Mr. Jinarajadasa offered himself for service to the British Government in London and renewed his offer upon return to India.

"Building the New World"

Month by month during the last half of the year, Adyar is issuing a special bulletin, "Building the New World." Reconstruction is the theme of these bulletins, as it will be also of the International Convention next December.

A copy of the first of these bulletins has been sent through Headquarters to each Lodge President. Members should see that they have an opportunity of perusing each issue to get themselves into the spirit of the reconstruction program that will culminate next December.

Staff Changes

Mr. Gerald Bole, who came to Headquarters as a guest of his brother and who later assumed the janitor responsibilities, has left Headquarters. His place has been taken by Mr. John Snell, who loyally responded to Olcott's need.

Mr. and Mrs. Byron Bole will presently be returning to the Pacific Coast. The vacancy thus caused in the management of The Theosophical Press will be filled by Miss Winifred Boye, at present in charge of accounting. Her place in the Bookkeeping Department will be taken by Miss Marjorie Hurd, who worked in that office during the busy period of the summer sessions. Mrs. Bole has been an assistant in the Record (Membership) Office.

Mr. Neal Ruder, who joined the Staff for the outdoor (gardening) season, expects soon to find employment connected with the country's defense activities.

To those who have been with us and now depart for other fields of activity, we express our appreciation for their services and their participation in the life of Headquarters, and wish them Godspeed and a continued contact with us. To those who come and are new among us, a welcome and a comradeship.

The Voice of Enthusiasm

"Nothing succeeds like success" is a business slogan. "Nothing succeeds like enthusiasm" might well be adopted as a slogan by lodges and groups that are seeking the renewal of their interests and a strengthening of their activities. Here is such an expression of enthusiasm from a letter to Headquarters that should bring encouragement everywhere:

"You cannot imagine the sheer joy and happiness occasioned by your letter of September 6. Everyone in our group has someone else he has been trying to tell about Theosophy and now they will have the opportunity of bringing them to hear Mr. Werth. And incidentally, there is still lots for us also to learn. M——— said, 'I feel like singing that old song that the colored folk sing, *I'm Gonna Shout all over God's Heaven.*' I am quite sure that we can have an audience of at least fifty every evening to hear Mr. Werth. And as to the expenses, we can very easily handle that. We have twenty dollars already pledged. The reception committee and the entertainment committee are already functioning and one young lady is going to supply roses for Mr. Werth's room and another is scratching her little head about a Theosophical menu for a dinner out at her home. Well, Mr. Werth will be highly entertained, there is no doubt about that. I know of no group who is quite so thirsty for knowledge or so appreciative of it, and Mr. Werth's visit will be like manna from Heaven."

Founders' Day

November 17 is the day we set aside to remember with appreciation and loyalty those Inner and outer Founders who laid the cornerstone of our Society. Suggestions for appropriate and interesting programs for this occasion will be found on pages D-13 and D-18 of the *Lodge Handbook,* and it is heartily recommended that every lodge observe this Day of Remembrance.

The attention of Lodge officers is called to the custom of many years of taking a special collection for Headquarters on this occasion. The Founders' Day Collections aid in the projection of many plans for the Section.

A Tribute to America

Those veteran workers and visitors to Adyar, Mr. and Mrs. Henry Hotchener of Hollywood, have just received an airmail letter from our International President, Dr. Arundale, which gives the latest news from Adyar and which will bring delight to all members of our Society in America.

Here is the special tribute for us:

"All is going well here. Thanks to the members of the American Section, we are able to carry on splendidly. The Adyar-Day Fund has done wonders for Adyar, for all the various activities at Adyar, and for all the stricken members in Europe who are able to be kept in good standing because of the most generous help you all give. I want to say to you right here, as is the American phrase, that THE AMERICAN SECTION IS THE THEOSOPHICAL SOCIETY'S GOOD KARMA.

"Perhaps you will send this slogan out far and wide as a little symbol of the gratitude of all Theosophists to our brethren in America for the magnificent support they give us in these times of need. I like to think that I make you the distributors of this gratitude."

Conscience

In the August issue of THE AMERICAN THEOSOPHIST, attention was called to the fact that three hundred and ninety-nine additional subscriptions for *Conscience* would place it on a self-sustaining basis.

In the words of Dr. Arundale, *Consicence* is "THE JOURNAL WHICH RANKS SINCERITY ABOVE OPINION." Through its pages he seeks to awaken the consciences of individuals, na-

tions and the entire world. In the first issue of *Conscience* he states its purpose in part as follows:

Conscience is a little fortnightly journal in which those who have consciences to prick them as to the world's affairs will have an opportunity to give vent to their consciences, provided they support *Conscience* by subscribing to it regularly, and provided they have clear and not guilty consciences in that they are full of sincerity and honesty, full of goodwill towards all, full of understanding.

"A conscience that is capable of hating is not the kind of conscience to which we wish to open these pages. A conscience with race, nation, faith or other prejudices is not the kind of conscience to which we wish to open these pages.

"*Conscience* will insist that each conscience incarnating in its pages shall be full of goodwill and chivalry. Consciences may condemn but they must not damn.

"*Conscience* stands for universal brotherhood—the greatest fact of Life most constantly denied and set at naught. But *Conscience* also stands for the constituent brotherhoods of nations and of faiths, believing in the great worth of these brotherhoods, in patriotism which nobly respects other patriotisms, in devotion to a faith which nobly respects devotions to other faiths."

If there was ever a time in the history of the world when the consciences of individuals and nations needed awakening it is now. Many of us have few opportunities of helping in a direct way in this crisis. One way in which we can help is to subscribe for *Conscience,* read it ourselves and pass it on to our neighbors. Your subscriptions will help pay the expense of publication, while passing *Conscience* on to your neighbors will help them, and the cause of truth. It will be greatly appreciated if Federation Presidents will call this matter to the attention of the lodges within their respective federations; if Lodge Presidents will urge their members to subscribe, and if each member will do his or her part by taking out a subscription.

The subscription rate is $2.25 a year. Subscriptions may be mailed to The Theosophical Press, Wheaton, Illinois, or to Mr. Eugene J. Wix, at 1550 Virginia Avenue, Glendale, California. Let us each do our part to help Dr. Arundale put *Conscience* on a self-sustaining basis.

Birthday Books

The National Library again wishes to thank those who are responding to the suggestion that members celebrate their own birthdays by presenting the National Library with a Theosophical Book. The need for such books still exists. There are 3,144 members of the Society. Wouldn't it be intriguing if the Library should be increased by 3,144 volumes by September, 1942? Write to Headquarters asking us to let you know what book is most needed within whatever price range you may indicate. We shall be glad to inscribe your name as donor if you wish.

Opportunities at Headquarters

One of the responsibilities of the National President, and one difficult to fulfill, is that of selecting Staff members. There is a vast amount of work of all kinds to be done.

Staff changes now taking place provide opportunities for others to join the Headquarters organization and all kinds of possibilities open up. There is the work of the offices, of the kitchen and housekeeping departments, of the maintenance and gardening departments; work for people with technical skill, for teachers—even possibly for those interested in arts and crafts;—for single people, for married couples, for all and sundry—provided they bring along with their capacities an utmost of dedication to the work of The Theosophical Society, which places the interest of that work above all that is personal.

Vacancies do not at the moment exist in all of these departments—yet we would like to have on file the applications of those who have within them the spirit of dedicated service and who would like to join an evolving group of Headquarters servers; evolving in the sense that the future is before us and has great possibilities along a number of lines.

Great changes are bound to take place in the world within the next few years. The Headquarters of The Theosophical Society can be developed to fill a need and to be a place of practical usefulness in a new world, besides being the Headquarters and center of The Theosophical Society and the symbol of its unity.

There is no reason why more people should not live at Olcott; why cottages should not be built for married couples who have proven their steadfastness; why some part of the grounds should not be made productive of revenue; why we should not develop the arts and crafts that already have a beginning here; why usefulness and beauty and comradeship should not increase and grow. All of these would be in accord with the spirit of the new world that is to be and for which we should prepare.

The basic need is for personnel, people with capacity for work of a kind that will be self-supporting, people with integrity of purpose and wholehearted devotion to all that is Theosophy.

I thus give you a vision of the possibilities of things that are in the making. If you are young in spirit and if you can offer work and devotion, write to Headquarters.

—S. A. C.

From the English General Secretary

The following excerpt from a letter to Miss Jean Glen-Walker from Mr. Jack Coats, newly elected General Secretary for England, contains a greeting and a message received too late for Convention:

"Certainly these are difficult times in England and seem likely to become more so, for as far as our work is concerned the difficult time, the energetic time, will be after the actual fighting is over, when the world has to be reshaped to make further such fighting impossible. If the Society can at that time sound with ever growing conviction the clarion call of the truth of brotherhood underlying all apparent differences, then we shall have done a very necessary work. I earnestly hope we may be able to fulfill this task, not only here in England but throughout the world.

"Yes, please if this arrives in time will you represent the English Section at the American Convention, and give them our warmest greetings and our gratitude for the continued thoughts and expressions of goodwill which we feel so conscious of here in England? Not merely is England infinitely glad of United States cooperation in terms of air-planes and ships, but also in the knowledge that the free people of America are rising ever more and more strongly in the defence of that freedom which they are beginning to feel threatened, and which we here know only too well to be menaced indeed. However, the people of this country stand firm in the most wonderful way, as you no doubt know, and to have come through some of the heavier 'blitzes' in London and elsewhere is to learn in no uncertain fashion that the days of courage and comradeship in danger are as alive as they ever were, and as much alive in the 'man in the street' as in the Forces themselves. I think you know only too well how it is, and please tell our fellow members in America what a great support they can be, and are, to us in holding our various fronts in difficult times."

A New Study Course

In presenting this study outline of the history of The Theosophical Society, we have in mind the serving of two purposes.

First, that our members shall be more familiar with the Society as an organization through the years, its personalities and their contributions to the Work in its various phases, the difficulties it has surmounted, and its persistence in a world in which so many institutions in the same period have risen, fallen and been forgotten.

Secondly, and more important, that our members may derive what may be called an airplane view of the Society and its work and purpose and realize the greatness and importance of that with which they are associated, envision the larger purpose and feel themselves as participants in a great work to which all effort, great and small, contributes so long as it is carried on with the larger purpose and broader vision constantly in mind.

Eternal principles are the foundation of the Society's teachings. The Society as an organization needs also to be recognized by its members as great with a greatness akin to, if not equal to, that of the truth it promulgates.

It is hoped that as the studies proceed this larger view will develop in the student, for then his work as a member will become larger and more effective for his greater understanding of its purpose.

It will also serve to insure that controversy will not develop in group studies, even as to controversial incidents in the history, for they too, will be seen with an air-plane view—small in relation to the great and continuing Purpose.

Mrs. Ann Werth, who has so thoughtfully and painstakingly prepared this outline of study, has rendered a very fine service to our students and to the Society itself in presenting to them this opportunity of knowing the Society for what it is as against the natural tendency to see it mainly in relation to our respective individual contributions.

Rev. Enrique de la Hoz

On July 15 the Rev. Enrique de la Hoz, President of Spanish Lodge, New York, passed to a subtler life. He was a native of Spain and until the overthrow of the Spanish Republic was connected with the Consulate General in New York.

Always an indefatigable worker for Theosophy and the various activities through which the life of Theosophy flows, he found time to be a leader in the Spanish Lodge, a frequent attendant at New York Lodge, an active Co-Mason, and the Priest-in-Charge of the Spanish Liberal Catholic Church in New York.

In addition to these tasks, he took a leading part in the establishment of a unique bit of Theosophical work, undertaken by the Spanish Theosophical Center in New York—namely, its Inter-American Press Service. This service keeps in touch with newspapers, lodges and individual Theosophists in Central and South America; it translates and mimeographs articles and items of interest and sends them out as releases in suitable form to be used as "space

fillers" in the newspapers and magazines of Latin America. This highly valuable work has proven very successful in introducing the Theosophical philosophy to Latin America.

Mr. de la Hoz leaves a great gap in these many circles, and while we rejoice in his higher call, it will require a number of active workers to take up what he has laid down.

—WILLIAM PITKIN

Miss Eudora Morey

Another very old and valued member was lost to the Society when on August 9 Miss Eudora Morey passed beyond the Veil. Miss Morey was better known among Theosophists some years ago, but nevertheless during these later days she has been much appreciated for her faithfulness and staunch representation of the Society in her community and among her friends.

Miss Annie C. McQueen

A veteran Theosophist was lost to the Society when Miss Annie C. McQueen departed to her Devachan recently. For many years Miss McQueen served the Society as a lecturer and class leader and more recently turning her attention to poetry, published several small volumes of verse. She will be greatly missed by many who found her a charming associate.

T.O.S. Appointment

Congratulations to Mrs. Betsey Jewett, 727 Arden Avenue, Glendale, California, who has recently been appointed Head Brother of the Southern California Federation.

New Members for August

Applications for membership were received during the month of August from the following lodges: Braille, Fellowship, Honolulu, Longview, Miami, New Orleans, and Oakland.

To Those Who Mourn Club

Shipments of booklets from August 16 to September 15:

Florida	12
Illinois	256
Michigan	200
New York	402
Pennsylvania	200
Rhode Island	1
Vermont	100
Virginia	1
Total	1,172

"Blessed are they that mourn, for they shall be comforted."

Statistics

August 16th to September 15th 1941

American Theosophical Fund

Previously reported	$147.68	
To September 15	2.50	$150.18

Building Fund

Previously reported	3.87

War Relief Fund

Previously reported	350.00	
To September 15	173.07	523.07

Adyar Art Project Fund

Previously reported	68.00

Deaths

Mr. Clayton C. DeGroff, Albany Lodge, July 9.
Mrs. Kathryn King, Minneapolis Lodge, August 20.
Miss C. Emma Meservey, Fremont Lodge, July 15.
Miss Mary J. Micklejohn, San Antonio Lodge, Spring 1941.
Mrs. Rosa L. Sutfin, Grand Rapids Lodge, Spring 1941.
Mrs. Georgia H. Williams, Oakland Lodge, August 28.

Marriage

Miss Virginia N. Smith and Mr. John S. Samuel, son of Mrs. Lulu Samuel.

THEOSOPHY IN THE FIELD

(Continued from Page 243)

The Florida Federation

The Eighth Annual Convention of the Florida Federation was held in Tampa over the week-end of August 30-September 1 at the Edgewater Hotel. Mr. and Mrs. Fred Werth were guests of honor and made this convention one to be remembered for their happy association and fellowship. Mrs. Werth gave numerous talks on lodge programs, and Mr. Werth's lecture on "Our American Destiny" was the highlight of the Convention. A fine musical program was given on Saturday night by Dr. Nella Crandle, and on Sunday evening Mr. Frederick Horton gave a brilliant piano recital.

Following the Public Lecture on Sunday evening, Mr. Fred Werth inducted into office the following new officers:

President: Mr. Rawdon Sharpe, Jacksonville.

Vice-President: Mr. Frank G. Coover, Orlando.

Secretary-Treasurer: Mrs. Marjorie V. Sharpe, Jacksonville.

It was a joyous convention and everyone felt that he had something of the note of brotherhood to take back to his lodge.

CHRISTMAS CARDS

In the next issue (November) of this magazine there will appear a detailed description of a card suitable for Christmas use, available through THE THEOSOPHICAL PRESS. Local Lodge Book Sales Managers or Secretaries will have sample cards and envelopes for display. Mail orders 55c per dozen.

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OLCOTT, WHEATON, ILLINOIS

THE AMERICAN YOUNG THEOSOPHIST

A Bulletin issued by the Young Theosophists for all Theosophists who are young in heart. Send fifty cents for your subscription to the Editor, Miss Helen Palmer Owen, Olcott, Wheaton, Illinois.

Book Reviews

Oracle, by Claude and Eugenie Bragdon, Alfred A. Knopf, New York, 1941. Price $1.50.

This book, consisting of Delphic communications received by his wife, Eugenie Bragdon, during the seven-year period of their life together, was published in a small edition in 1921 by Mr. Bragdon under his imprint. The chapter headings are newly designed by Mr. Bragdon in his brilliant and unique Projective Ornament. The publishers are to be congratulated for reprinting this valuable compilation of inspired writings.

—J. M.

In The Pronaos of the Temple of Wisdom, by Franz Hartmann, M.D., The Aries Press, Chicago, 1941, $3.00.

Originally published in 1890, the present reprinting makes available a book concerning which the author wisely comments: "Books on true occultism are on the whole very useless things, because those who are in possession of occult knowledge will not require them; while those who have no such knowledge will not understand them—neither will they receive much benefit from such literature—because real spiritual knowledge must be found within one's own soul; it cannot be learned from books."

It contains the history of the true and the false Rosicrucians, with an introduction into the mysteries of the Hermetic philosophy and an appendix containing the principles of the Yoga-philosophy of the Rosicrucians and Alchemists.

The Lost Light, by Alvin Boyd Kuhn. Quinn and Boden Co. Inc., Rahway, N. J.

In this space some months ago there appeared a review of this book. By the author's request a misquotation is here corrected. The quotation, "It is written to establish religion again as the cornerstone of human culture . . . and place her again beside Philosophy and Science on the throne of the kingdom of man's mind," should have read: "It is written to establish religion again as the cornerstone of human culture . . . It is designed to redeem Divine Theology . . . and place her again beside Philosophy and Science on the throne in the kingdom of man's mind." It was explained to the author that this error in quoting occured through embodying a part of another review without checking, the review in this space being composite. However, as originally quoted here the author's meaning seems not to have been misconstrued for in his reply in this magazine he defended the restoration of "religion to its true place in the mind of man."

Unfortunately, the review has been misinterpreted as an attack upon the author when it was actually a tribute to his "indefatigable scholarship and erudition," and to his "skill" and "unquestioned sincerity." It questioned only his judgment in including certain material (suggesting that this was due to a wholly mental approach, the mind alone being the "slayer of the real") and referred to the *reviewer* as being unwilling, through unqualified recommendation, to propagate an influence "unknowingly" admitted to the volume by the author.

—S. A. C.

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L. W. Burt

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